THE
DIVINE RIGHT
OF
TREATIES
Proved from
Scripture HISTORY, &c.

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BRITISH MUSEUM

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TOUCHING,

What is due by Treaties to Allies, both National and Perſonal.

. *Evaſive Pretences for Breach of Treaties.*

I. *God's Judgments and Puniſhments for Breach of Treaties.*

LONDON:

rinted by S. KEIMER, at the *Printing-Preſs* in *Pater-Noſter-Row*, for A. BOULTER without *Temple-Bar*. In the firſt Year of our Glorious Deliverance.

[Price Three Pence.]

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THE *DIVINE RIGHT* OF TREATIES, &c. TOUCHING,

I. *What is due to Treaties by Allies, both National and Perſonal.*
II. *Evaſive Pretences for Breach of Treaties.*
III. *God's Judgments and Puniſhments for Breach of Treaties.*

I. As to National Treaties.

WE read in Scripture, of a League made by *Joſhua* and the Princes of *Iſrael* with the *Gibeonites*: It was a League barely to let the *Gibeonites* live, or to ſpare their Lives. It was a League that the *Gibeonites*

Gibeonites obtained, not only by Deceit, but was what the Nation of *Iſrael* murmur'd at; but mark what was due to the *Gibeonites* by this Treaty, and you will ſee it perform'd by *Joſhua*,

I. Negatively,
II. Affirmatively.

I. Negatively, when the Children of *Iſrael* came to the Cities of the *Gibeonites*, viz. *Gibeon*, &c. *They ſmote them not*; and the Reaſon was, becauſe the Princes of their Nation *had ſworn to the Gibeonites by the Lord God of Iſrael, and therefore they might not touch them, leaſt Wrath ſhould be upon them.*

II. Affirmatively, When the *Gibeonites* were beſieged in their City *Gibeon*, by the Five Kings of the *Amorites*, and were ſorely ſtreightned, what was then due to them by Treaty? Was not Aſſiſtance? Did not *Joſhua* therefore, and *all the People of War and mighty Men of Valour*, forthwith march up from *Gilgal* and fight and beat the *Amorites*, and defend and deliver their Allies the *Gibeonites*, as was due to them by Treaty; *Joſhua* did not ſtand Cavelling, that the Treaty extended not to defend them

them againſt their Enemies, nor did he endeavour to elude the Treaty, by ſtanding by and ſeeing his Allies cut in pieces, and killed by the Sword of the *Amorites*; *no, like an honeſt General*, he did as he would be done unto; he effectually aſſiſted his Allies; march'd up roundly, and fought and routed the *Amorites*, and raiſed the Siege —— And the Divine Approbation of *Joſhua*'s Performance of his Treaty, was ſuch, that the Almighty made *That* his moſt memorable Victory.

II. As to Perſonal Treaties; We read that *Uriah* the *Hittite*, a Man deſcended from a Heathen Nation, Enemies to the *Jews*, join'd himſelf to *Iſrael*, and not only ſubmitted to King *David*'s Government, but became one of his moſt *Renowned Champions*; mutual Aſſiſtance therefore from the *Iſraelites*, and Protection from King *David*, was due to *Uriah* by Treaty.

2. As to evaſive Pretences for Breach of Treaties, I will touch upon,

I. What

I. What Evaſions and Diſtinctions *Joſhua* might have uſed, to cloak a Breach of Treaty with the *Gibeonites*, but did not.

II. What Evaſions King *Saul* probably made uſe of, to juſtifie his Breach of Treaty with the *Gibeonites*, four Hundred Years after it was made by *Joſhua*.

III. What Evaſion King *David* uſed, to cover his Breach of Contract with *Uriah* the *Hittite*.

I. As to the firſt, what Evaſions *Joſhua* might have made uſe of againſt the *Gibeonites*.

Joſhua might have inſiſted, That he had received Commandment from God to root out this very Nation by Name, amongſt thoſe *Canaanitiſh* Nations that were to be rooted out —— That it was not the *Gibeonites* that he had made the Treaty with; That the People he had treated with, were Strangers that came from far; For their Ambaſſadors had alledged, That their mouldy Bread, their broken

broken Bottles, their old Garments and old Shoes, were all New, when they came out of their own Country, and were become Old and Worn, by reaſon of the long Journey.

He might have ſaid, That what he Sware, he Sware in good Faith; but that he Sware nothing, nor made any Promiſe at all to the *Gibeonites*: He might have ſaid, that his Oath was againſt God's Commandment, relating to that War, and therefore not binding; much more he might have ſaid in Evaſion of his Oath, if there could be any Evaſion from a Treaty made, whereof the Living God is called to Witneſs: But *Joſhua* durſt not Trick with his Treaty, made in the Name of his God; *He durſt not impiouſly tell the* Gibeonites *that he look'd upon himſelf diſingag'd from his Treaty with them.*

II. As to the Evaſion, King *Saul* probably made uſe of to palliate his Breach of Treaty with the *Gibeonites.*

This Breach of Treaty was his killing the *Gibeonites*, and endeavouring to de-

ſtroy them *from remaining in any of the Coaſts of* Iſrael.

Whence this Animoſity againſt the *Gibeonites* proceeded, whether from any Diſtaſte the King had taken, or from the general Clamour of the People, or from both, is difficult to find out. It is probable both concurred, and it may be preſum'd, that ſome Counſellours, about the King, fell in with his Inclinations, and cauſed Pamphlets to be Writ, traducing the Conduct of their Allies, the *Gibeonites*, as if they had not performed their Part of the Treaty, and inveighing againſt the Treaty itſelf, as Unjuſt and Unneceſſary; Unjuſt, as being againſt the Letter of God's Commandments, for rooting out the *Hivites*, of whom the *Gibeonites* were a Branch, and moreover as being obtained by Deceit and Craft: Unneceſſary, becauſe the *Iſraelites* received no Benefit by it. The poorer ſort might probably be piqu'd at the *Gibeonites*, for claiming the Offices that they might Perform. And perhaps, theſe Counſellours procured Addreſſes from ſome of the People, whereby they applauded the Deſign of killing the *Gibeonites* (in cover'd and dark Words) as a Prudent Undertaking, tending to encreaſe

creaſe the Riches of the Nation, and to ſupport the Poorer ſort, and moreover, flatter'd that King in a Nauſeous and Fulſom Manner, *as if every Thing he did was with the greateſt Wiſdom.*

For any Miſrepreſentation, though never ſo falſe in Fact, or inconſiſtent with common Honeſty, or ſo directly againſt the Intereſt of ones Country, ſerves the Turn, when a Nation or People are enclin'd to do Evil; ſuch Pretences as theſe, (though Fallacious) in all likelihood, precipitated King *Saul* to break the Treaty, and embrue his Hands in the Innocent Blood of the *Gibeonites*; for the Text ſays, *That Saul ſought to ſlay them in his Zeal to the Children of Iſrael and Judah*; *as if what he did, was done to engage and pleaſe them.*

III. As to what Evaſions King *David* uſed to palliate his Breach of Treaty with *Uriah* the *Hittite*, after he was killed by the Sword of *Ammon*,

He ſent a Meſſage to his General *Joab*, excuſing the Matter, as if there were no Evil in it, *For the Sword devoureth one as well as another.*

III. As to God's Judgments and Puniſhments for Breach of Treaties.

Many Inſtances might be remembred, but theſe few will beſt ſuit the intended Brevity.

1. As to the Perſon of *Saul*, We may gueſs how he himſelf was puniſhed, if we do but reflect on what the *Bethſhemites* did, *when Saul's Carkaſe was nail'd to the Walls of Bethſan.*

2. As to the Nation of *Iſrael*, It is Evident how they were puniſhed by God's ſending a *Famine on the whole Land* during Three Years: And when *David* enquired of the Lord, the Anſwer was, *That the Famine was for Saul, and for his Bloody Houſe, becauſe he killed the Gibeonites, to whom the Children of Iſrael had Sworn.* The Puniſhment was firſt National; for the whole People ſuffered by the Famine; and next Perſonal, *viz.* That *Saul, the principal League breaker*, was not only puniſhed in his own Perſon, but his whole Poſterity was to be rooted out; for when Seven of his Sons were delivered up to the injur'd

njur'd *Gibeonites*, and hang'd, the Fa-
nine ceaſed.

III. The Puniſhment of Breach of Treaty with *Uriah* was Severe and Exemplar.

The Offence was moſt Fragrant; That Great King (as he was) fam'd for many ictories, and Heroic Vertues, ſhould rite private Orders to his General, to uſe his Valiant and Faithful Champion, nd Friend *Uriah*, to be led up into the ery Jaws of the Enemy, as if he ſhould e ſupported faithfully; and then not to ight in Conjunction with him, but to tire from him, that he might be kill'd nd ſmitten to Death, was a Crime ſo xtraordinary Hainous, giving the Ene-ies of God *an Occaſion to Blaſpheme*; hat though the Great God ſhew'd his nfinite Mercy in pardoning *David*, upon is Confeſſion and Repentance, yet he ixed the Pardon with the Severity of is Juſtice; for the Prophet *Nathan*, by od's immediate Direction, plainly told ing *David*, That the Figment of his vaſion, for ſo uſing *Uriah*, viz. *That e Sword devoureth one as well as ano-ber*, would not hide, or cover his black

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and odious Murder; but directly charg'd him, That he, King David, had *kill'd Uriah with the Sword of the Children of Ammon; ſo that all that was done by King David's Orders, was adjudg'd by God himſelf to be that King's own Act.* This being the Crime, the Puniſhment was ſuitable, *That the Sword ſhould never depart from the Houſe of David.*

Hiſtory tells us, that after this, *David* paſs'd his Days in much Sorrow, his future Reign look'd faded and withered: We read of no more Victories over Foreign Nations; (except the killing Three Gyants) we read of Pride indeed, in numbering the People, and a Puniſhment for it of Three Days Peſtilence, whereby 70,000 periſhed.

Inteſtine Broils daily ſprung up; for *David* himſelf was permitted to fall into the Hands of *Achitophel, a crafty, wicked and treacherous Counſellour,* who ſurrounded King *David* (no doubt) with Proteſtations of his pretended Zeal and Fidelity to ſupport him, and his Authority, and the eſtabliſh'd Succeſſion in *Solomon, a younger Branch of the Royal Family.* And yet, at the ſame Time, by underhand Tricks,

Tricks, did every Thing he could to weaken that Succeſſion, to diſgrace its Friends, to nouriſh the Pretender *Abſalom*, who being guilty of a Capital Crime, had been ſhelter'd *under a Neighbouring King, Talmai, King of Geſhur.* For *Achitophel*, by his cunning Tricks, having, no doubt, the Name, Purſe and Power of his Maſter King *David*, did, contrary to his Proteſtations, aſſiſt the Pretender and his Friends to ſink his Maſter's Credit, to undermine his Authority, and to work up the People to ſuch an unaccountable Infatuation.

King *David* himſelf, too much conniving at what was done in Favour of *Abſalom*;) That he, the Pretender, *Abſalom*, became Powerful; and even before King *David*'s Demiſe, on a ſuddain, lifted up the Sword to Dethrone him, and to defeat the Succeſſion of *Solomon*; The Conſpiracy was ſo Strong and Secret, That had not the extraordinary Providence of Almighty God interpos'd, to render *Achitophel a Fool! a Knave! a Villain! a Traitor!* and as ſuch, to hang himſelf; in all humane probality, King *David* had been Dethroned, and the Succeſſion in the Houſe of *Solomon* defeated.

And

And here it may be obſerved, That there is nothing ſo black and deſparate, that *Achitophels* in all Countries will not Attempt, to ſecure (as they think) their own Safety.

This *Jewiſh Achitophel*, to ſecure himſelf, adviſed the Pretender *Abſalom* to violate the Divine Inſtitutions of his Country, in a publick daring manner, by Raviſhing Ten of his Father's Concubines upon a Stage, in the Face of the Sun, before all *Iſrael*.

An *Achitophel* in another Country, to ſecure the Progreſs of his Treacheries, introduced publickly on the Stage, a Troop of a Dozen Raviſhers, to violate, deface and ſubvert the beautiful Conſtitution, Government, Liberties and Priviledges of his Country: This latter ſucceeded, though the former failed in the Attempt. But to return to the Hiſtory.

The Remembrance of the heavy Judgment pronounced by the Prophet *Nathan*, made *David*'s Proſpect, black and melancholly, for it repreſented to him, even as preſent before his Eyes, not only the miſerable

miſerable Slaughter of many of his Family, (his two Eldeſt Sons, *Ammon* and *Abſalom* being cut off by the Sword in his own Life time) but alſo the Rending firſt of the Ten Tribes, and afterwards the reſt of the Kingdom from his Poſterity.

General *Joab*, who in an unthinking manner executed thoſe Bloody Inhumane Orders, relating to *Uriah*, without heſitation, met with his ſuitable Puniſhment in like manner; for his own Maſter, (probably imbitter'd with the Sequel) left it as a Legacy to his Succeſſor, That his General *Joab* ſhould be himſelf hewn in pieces, which was done accordingly.

It is hoped there are no Generals or Councellors, or Ally-killers, that can ſee their own Portraiture in this Hiſtory; if there be, it is pity they had not remembered, it was written for their Inſtruction; that the dreadful Judgments there inflicted, might have deterred them from committing the like Murthers, Perjuries, and Breach of Treaty.

Hower, it is hoped they will paſs a juſt Sentence upon the Guilt, and treat themſelves with a Treaty, that will execute it-

ſelf, as General *Joab*, *Achitophel*, and the Seven Sons of *Saul* were executed.

It is hoped there is no Nation now on Earth, that have met with a Treatment from a Neighbouring Allied Nation, reſembling the leading up *Uriah* to the Face of the Enemy, and then deſerting him, to be killed by *Ammonites*.

It is hoped there are no People on Earth, that Believing and Depending upon Treaties, have fallen into the Diſtreſs of the *Gibeonites*, and (unlike them) have been abandon'd to be killed, by the mercileſs Cruelty of *Amorites*——

If there be; Their Buſineſs will be to cry to Heaven for Vengeance; They may depend —— That there is a God that judgeth in the Earth, who hath ſaid — Shall I not be avenged on ſuch a Nation?

Nothing can be more applicable than the Obſervation of a Great Man.

I have obſerved Men of notorious and wicked Lives, Traitors, Murderers, Oppreſſors, Adulterers, *Covenant-Breakers*, and other Villanies, ſecured by

by eminent Power, Policy or Secrecy; yet by wonderful Providence, that Power broken, that Policy disappointed, that Secrecy discovered; and eminent Judgments answerable to their eminent Demerits, have overtaken them.

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